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Scripture introduced by שֵׁנ are considerably abbreviated, and usually marked וְ (וגומר). The following passage is different from the usual reading: וִירָא אֶת עֵינָיו כִּמְה שֵׁנ וִירָא אִים [= אֱלֹהִים] אֶת בְּנֵי יִשְׂרָאֵל: וִידַע אִים אֶת עֲמָלָנוּ זֶה פְּרִישֶׁת דֶּרֶךְ אֶרֶץ כִּמְה שֵׁנ כָּל הַבֵּן הִילֹד הִיאֹרָה תִּשְׁלִיכֻהוּ וְכָל הַבַּת תִּחְיוֹן.

The text stops after רָצַח עֹדֵשׁ בְּאַחֵב.

Strange enough, עֲבָדִים הֵיינוּ is written on the last page, although it is designated as the commencement by the words בִּשְׁמִי. But the piece, as far as it is contained in the fragment, differs from the usual reading, and also from that given above, p. 50: עֲבָדִים הֵיינוּ לַפְּרָעָה בְּמִצְרַיִם וְיֹצִיאֵנוּ יְיָ מִמִּצְרַיִם בִּיד חֲזָקָה שְׁאִילָה לֹא הוֹצִיאָה הַקֶּבֶה אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם עַדִּין אֲנוּ בְּנֵינוּ וּבְנֵי בְּנֵינוּ מִשְׁוֹעֲבָדִים לַפְּרָעָה מֶלֶךְ מִצְרַיִם מִצְוָה עָלֵינוּ לִסְפֹּר בִּיצִיאַת מִצְרַיִם אֲפִילוּ כָלֵנוּ חֲכָמִים כָּלֵנוּ נְבוֹנִים כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה מִצְוָה עָלֵינוּ לִסְפֹּר בִּיצִיאַת מִצְרַיִם אֲפִילוּ.

I consider it to be noteworthy, that already in the Egyptian Hagadoth are found the commencements of the illustration of that little book which has subsequently had such great development in the history of Jewish art. Thus I have met with, in a fragment from the Genizah in Cairo, a pen and ink drawing, meant to illustrate מִצְוָה זוֹ and מִרּוֹר זֶה; a rude enough drawing, but remarkable as a commencement of the series of pictures which, in later times, was so richly developed.

DAVID KAUFMANN.

#### NOTES TO THE J. Q. R., IX, pp. 669 sqq.

I WOULD like to supplement the corrections of Mr. E. N. Adler's interesting publication, published by Herr Halberstam in the last number of this REVIEW, p. 165, by the following further remarks.

P. 671, l. 2. הקרמתי is a misprint for הקרמוני; also *ibid.*, l. 7, פרנס for פרנס.

P. 683, l. 23. Read עלי for עלה; אר for אר; תכו for תכו.

*Ibid.*, note 3. "Jer. Tamid 7." This is, of course, an erroneous quotation, there being no Jerushalmi to the treatise of Tamid. The passage quoted here occurs Jer. Joma, p. 40 c. The error originated in the circumstance that both in Joma and in Tamid the third chapter commences with the words להם הממונה.

P. 687, l. 10. Instead of לא סטר read אלסטר or אלסטר "the lines."

P. 691, l. 5 at the bottom. Instead of הג' (= הגי מל) read הג מכלא מכלה.

Ibid., ll. 3 and 2 at the bottom. Instead of הגויל read הגביל.

Ibid., note 3. Read Jer. Megilla, 71 c.

P. 704, l. 18. For נהיר read נכיר.

P. 715, l. 3 at the bottom. For בתורה read בתירה.

The grounds on which Herr Halberstam doubts the authorship of Judah b. Barzillai of the large fragment cited by Mr. Adler are certainly worthy of consideration; but I should like to point to a peculiarity, common both to this fragment and to a work of which Judah b. Barzillai is undoubtedly the author. Our fragment speaks of scrolls of the Torah which are ritually unfit for use, as written perhaps by עמי הארץ ונמי קראיין (p. 682, l. 21). Mr. Adler takes קראיין to mean Karaites (p. 678). But the fact that in this citation the word קראיין occurs between מעוטי התורה and עמי הארץ proves already that the Karaite sect is not here alluded to, but an insufficient qualification in the knowledge of the religious precepts and the works thereon. The three expressions form a climax: מעוטי התורה are such who possess only a scanty knowledge of the traditional law and the Talmudic literature, קראיין are such who only know the Bible, and עמי הארץ are those who are also ignorant in Scripture. We find the same expression קראיין also in the commentary to the book Yetzira by J. b. Barzillai, p. 63: על לשון הקראיים. Here are also meant those who know and explain the Bible; the same as are called by J. b. Barzillai (ibid., p. 5) בעלי המקרא. It is evident that in neither passage Karaites are meant (vid. *Revue des Études Juives*, t. xvii, p. 273).

W. BACHER.

#### NOTES TO THE *J. Q. R.*, X, pp. 2-102.

P. 2, note 4. For parables read parallels.—Ibid., for 796 read 496. I also refer to the passage in Sifrê Zûta, p. 206 (ed. Königsberger), to Num. vi. 8: מפני שנור דרך פרישות וטהרה נקרא קרוש ולא עוד אלא ששקלו הכתוב כנביא שנאמר ואקים מבניכם לכביאים ומבחרים לנזירים.

P. 47, last line. Instead of וסב read נסב or יסב; the same, p. 48, l. 4.

P. 48, l. 3 at the bottom. For ואל תאלת read ואל תאלת (Arabic, the third, *scil.* cup).

P. 50, l. 15. For ויתכי read ויתכי, i. e. "let him lean."

Ibid., l. 19. The Arabic words must be corrected thus: הם יחדך